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Letter To The Editor

Dear Mr. Vaughan:

That was a beautiful poem Mr. Ferguson wrote for the paper recently.

I would hate to see the old hotel torn down for I, too, have fond memories of the lovely old place.

Mr. Hudson Cheatham was my grandmother's first cousin. She was Molly Cawthorn and married my grandfather, Richard Foster.

I remember the good times I had going with my Aunt Lizzie Foster Pentecost to visit these two lovely old people. They gave us such a warm welcome. My Grandmother Molly has been dead 36 years. My Aunt Lizzie, the oldest of seven children, is still living at age 91 and going strong. The rest are dead.

Margaret Foster Reynolds

Jordan News

On Sunday, April 11, the Heavenly Gospel Singers will be singing here at 7:30 p.m. Plan now to attend.

On Easter Sunday night, April 18, at 8 p.m. the annual 3-Way Easter Service will be held here. Speakers will be Rev. J. W. Paige, Rev. W. R. Jones, and Rev. C. L. Elliott. The Phillips Fellowship Choir will sing for this occasion. We urge everyone to come out and support this program.

On the 4th Sunday in April, beginning at 6 p.m. the Jordanaires will be celebrating their 4th anniversary. For an evening of good listening enjoyment plan now to attend.

Our deepest sympathy goes out to the family of Mr. George Morgan, Sr. Remember earth has no sorrow that Heaven can not heal.

Remember the sick and shut-in in visits and prayers.

6th Grade Musical

Come one! Come all! Let's salute America and our patriotism. Parents and friends of the school, you are invited to attend our bicentennial program at 10:30 or at 2 on Friday, April 9, 1976.

Why are we celebrating this wonderful occasion? Because it's Spring! And most of all it's America's 200th birthday.

For the first time in years, all sixth grade classes have participated together in a musical.

One hundred and twenty students and musical instruments will be featured in this bicentennial program.

Our salute to America will be held in the gym of A.E.S. Hope you will attend!

Reported by:
Rhonda Slough and
Leigh Duncan

The Pastor Speaks

Draw Nigh To God - Part II
Text: James 4:8

If we are to heed the scriptural admonition to "draw nigh to God," we will do well to remember what we are to draw away from. For this "draw nigh" denotes a departure beforehand or an absence from. As we pointed out last week, we must submit to God. This submission means that we must depart from self. We ought to be absent from our selfish desires, and be present to do the will of God. When we resist Satan, we depart from our sins. I am not implying that the Christian is without sin. As long as we possess this mortal body, we will be plagued with sin. In I Corinthians 10:13, we read that for every temptation, God has given us a way to escape that temptation. Therefore, by resisting Satan, and the temptation that he presents before us, which leads to sin, we will not be as open to sin as we otherwise would.

Many think that to draw nigh to God is the duty only of the new convert or the duty of one in an hour of physical or spiritual need. This is not the case. Every Christian ought to daily be aware that it is his duty to draw closer to God. Drawing nigh to God is a continual thing. Ask any husband and wife who are really in love. They will tell you that they are more in love now than the day they were married. Chistians are, in the Bible called the bride of Christ.

As a couple in love, likewise as a Christian we ought to love God more and more each day. This growing love and closeness is what we are dealing with when we talk of drawing nigh to God. Along with the growing love of a couple, there also grows a desire to be kind and do no harm or hurt to the other. This is the relationship with one who draws close to God. The more a Christian abstains from sin, the more clearly he can see the true character and holiness of God. The more he views this holiness, the more his desire becomes to be conformed to the image of Christ. Conformed for two reasons. First, that his life will be pleasing and not hurtful to God. Second, that by drawing closer to God, he might become more like him. As a Christian, we ought to have a continual goal. This goal ought to be to draw nigh to God that we might be like God.

Glenn L. Benfield,
Assistant Pastor and Youth Director
Bible Baptist Church
Appomattox, Virginia

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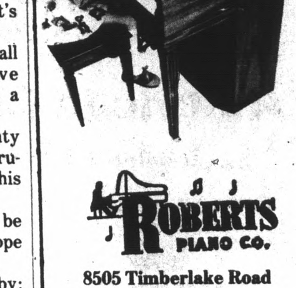
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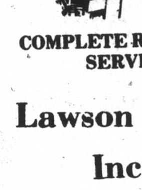
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The Sunday School Lesson

COMMENTS BY HERBERT C. BRADSHAW

Lesson For April 11, 1976

The Rejected King

Scripture: Matthew 26-27

What shall I do with Jesus who is called Christ? Matt. 27:22

When Jesus was arrested in Gethsemane, the 11 disciples who were with Him fled. The twelfth had earlier gone to the Jewish authorities with information as to Jesus' whereabouts, had led the arresting officials to Him and betryaed Him by identifying Him with a kiss. Deserted by His closest associates, Jesus confronted the Jewish court and the Roman governor alone. False witnesses supported the charge of blasphemy before the Sanhedrin. The chief priests and elders then took Jesus to the Roman governor, Pilate, before whom they charged Him with sedition, which would carry weight with a Roman official, instead of blasphemy, which would not. At their insistence, Pilate imposed the death penalty by crucifixion on Jesus, at the same time trying to absolve himself of responsibility.

The chief priests and elders of the Jews, leaders of the two principal sects of Jewry at the time, the Sadducess and the Pharisees, had rejected Jesus from the outset of His ministry. Because His teaching exposed the hypocrisy of their religious practices, they in the desperation born of fear of loss of influence concluded that Jesus must be eliminated and plotted His arrest and execution. At their instigation a mob backed the officers of the Jewish authority who arrested Him, demanded the release of Barabbas instead of Jesus, and threatened a riot when the Roman governor showed a disposition to release Jesus. Whether these were the same people who five days beforfe had shouted "Hosanna!" as Jesus rode into Jerusalem we cannot be certain. Those appear to have been pilgrims in Jerusalem for the Passover. The crowd which demanded that Jesus be crucified seems to have been the Jerusalem mob, ever ready to riot and create a disturbance as urban gangs are today; on this occasion it had the backing of the city's leadership, an unholy alliance of respectability and violence.

Pontius Pilate showed himself the spineless politician. In him was vested the authority of the Roman government not only to maintain order but also to dispense justice in the territory of which he was procurator, the title he held as viceroy of the Roman emperor in Judea. He had already given offense to the Jews by bringing into Jerusalem standards with emblems they considered sacrilegious. Fearing that they would complain to the emperior (Tiberius Casesar) and cause him to lose his prestigious and lucration position as procurator, Pilate make a mockery of justice when he acquiesced in the demands of the chief priests, elders and mob that Jesus be crucified.

Jewish contempt of Pilate and Rome found expression in the demand that the governor release Barabbas instead of Jesus, when he offered to release a prisoner on the occasion of the Passover. Luke relates that Barabbas had made insurrection against Rome and in the insurrection committed murder. That the Jewish leadership and mob demanded the release of an insurrectionist was an insult to Rome and showed the insincerity and hypocrisy of their accusation that Jesus was seditious. Some ancient manuscripts give the name of Barabbas, which means son of Abbas, or son of the father or the teacher, as Jesus, and scholars tend to think this was the case. If so, the mob demanded the release of Jesus Barabbas instead of Jesus the Christ.

Through it all -- alone, confronted with false witnesses, before a biased and hostile court and a vacillating, cowardly governor -- Jesus kept His loyalty to His mission. He refused to allow His disciples to put up a fight for Him when the officers came to arrest Him. He declined to exercise His power to save Himself by calling the legions of angels which are His to command. Though rejected by those He came to redeem, He nevertheless persisted in allowing Himself to be sacrificed to accomplish that redemption.

To the Jewish leaders and the Jerusalem mob, Pilate put a question which has since been the question every person who hears the name of Jesus must answer: "What shall I do with Jesus who is called Christ?" The choices are still the same as they were when Pilate first asked the question. People may reject Jesus, as so many did in the days of His flesh and still do; or they may accept His salvation and lordship. To reject Him means the loss of the greatest blessing a person can know, eternal fellowship with God. To accept Him means the realization of this greatest of blessings.

(Based on copyrighted Outlines produced by the Committee on the Uniform Series.)

NOTICE TO THE PUBLIC

The Appomattox County School Board will accept sealed bids on the following vehicles:

2 - 1960 Chevrolet, 54 passenger buses
2 - 1958 Chevrolet, 54 passenger buses
1 - 1957 Chevrolet, 54 passenger bus

Bids may be submitted to the Appomattox County School Board or the School Bus Shop, Appomattox, Virginia on or before 4:00 p.m., Thursday, April 15, 1976 at which time the bids will be opened in the School Bus Shop.

These buses may be seen at the Appomattox County School Bus Shop on Route 460 in the town of Appomattox.

Sales transactions will be on a cash basis only. The School Board reserves the right to reject any and all bids.

Authorized by Appomattox County School Board

Lloyd G. Walton
Division Superintendent

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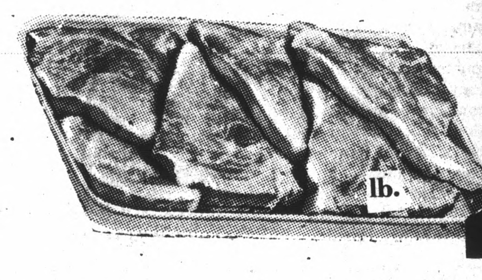
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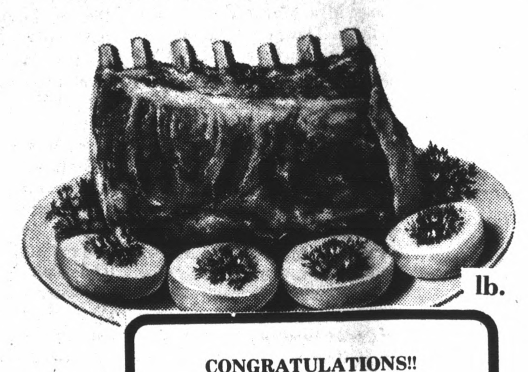
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